

ZION'S



HERALD.

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FOR ZION'S HERALD.

ESSAYS ON HOLINESS.

ESSAY X.

AN EXHORTATION TO THOSE WHO HAVE FALLEN FROM THE ENJOYMENT OF HOLINESS.

1. As there are many in the church of Christ who have received entire sanctification, but who have not retained and improved it, I know not how I could feel clear to write a book on Holiness, without particularly considering their case; especially, as there are so many on that unhappy and dangerous ground. To much, therefore, this essay is addressed. You are conscious, my brethren, that you are not now so happy, nor so safe, as when you could read your title clear to the skies, having the abiding witness of the Spirit; therefore, you desire some advice suited to the state of your souls: this I shall attempt to give, praying the Father of all mercies to direct mine and your minds will be occupied with a despondency of help but in God.

4. But if you find the course you ought to pursue attended with many trials and afflictions, submit to them with patience and resignation. The following considerations may assist you to be reconciled to your lot.

1. It is less painful than you deserve. 2. Less painful than what your Lord and Master endured for you.

3. No more trying than what many saints, perhaps most of those who are in heaven, have passed through.

4. Many of your companions in tribulation now suffer as much as you do; perhaps more.

5. Sinners have troubles greater than yours.

6. If you bear not your present trials patiently, you may have much greater to bear.

7. God will not try you to your strength.

8. Your afflictions are necessary to purify you.

9. They are tokens of God's love to you.

10. They will terminate in your unspeakable advantage, if received and improved with humility.

11. Others will be profited by seeing you bear all patiently.

12. Death shall end and Heaven reward all your sufferings.

These considerations are designed to encourage you to recover holiness, though the way may be strewed with many afflictions and trials. When you are perfectly reconciled to your lot, the Lord may lighten your burden, because he finds you willing to bear it. Consider, then, some of the principal ends of God: to apply this: if we grove away the Holy Spirit, we are answerable to God for our conduct, and obedience to him is demanded, as much as if we had the Spirit to help us; the law reminds us, whether we retain or grieve away the Spirit. Bestir yourselves, therefore, my brethren, that you sin not against God, by omitting any duty, or committing any evil. God watches, not only your open and principal actions, but the inward workings of your hearts; he scanneth all your motives of action, your most secret intentions, and the first rising of every thought, of every desire and temper; he weigheth your words, and continually spitteth all your ways. Tremble then, before this all-seeing and sin-hating God! Dare not grieve his Spirit, depart from his law, or displease him in any thing. Remember, he hath given you more to improve than many others have had, and therefore, more is required of you: you have had light, privileges, and manifestations of divine love, far above those of many Christians, and God requires of you accordingly.

2. Relative, as well as personal duties, are binding upon you. You are surrounded by multitudes, to whom you are required, if possible, to be useful, to do all possible good to their bodies and souls. How many around you are poor, infirm, sick, insane, foolish, superannuated, melancholy, unfortunate, bea-vened, widows, fatherless, &c; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, despising, &c; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require! And how many Christians are weak, ignorant, grieved, afflicted, disengaged, disconsolate, tempted, half-hearted, or backslidden! To these, your brethren, you owe important duties. God requires, and all the above named characters need, that you labor for their good to the utmost of your power. And as to be useful is one great end of your life—consider farther: Are there no literary, moral, charitable, friendly, Biblical, or missionary societies, for you to encourage, and help with your hands, your head and heart? Are none of the temples of your God unfinished, or out of repair? Are no new ones necessary that the immortal spirit can find no happiness but in God: He is the source and centre of our being and happiness. Animals, superannuated, melancholy, unfortunate, bea-vened, widows, fatherless, &c; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, despising, &c; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require!

3. Furthermore, I exhort you to seek happiness in God only. You may, indeed, temporarily use the creatures God hath given for your enjoyment, but I, use only such as he hath ordained for us; 2. Use them in such times and ways as he hath appointed; 3. And in such degrees: 4. Use them not for sensual pleasure, and the gratification of your own will, but for the health, strength, and comfort of your body, that you may the better serve and enjoy God; 5. Be thankful for them, but continually look for higher blessings; 6. If God seems to hide himself from you, seek not to repair this loss by creature indulgences. An immortal spirit can find no happiness but in God: He is the source and centre of our being and happiness. Animals, superannuated, melancholy, unfortunate, bea-vened, widows, fatherless, &c; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, despising, &c; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require!

4. For instance, the deplorable habit of *infidelity* which has so widely spread over our favored land, and say whether there can be any evil of such incalculable magnitude? The peace of families becomes destroyed by this demon of desolation. Talent and reputation, and power, are sacrificed at his altars. Even the magic wand of wealth is nerveless in the hands of his votaries, or lies at his shivered feet. His children proclaim his degradation—his habitation passes into the possession of another—disease, and disgust drive away his friends; and alas! to sum up this catalogue of human misery, many a charming woman, within the walls of polished cities, is doomed like the deluded Hindoo, to suffer tortures on the funeral pyre of her husband, who is dead to her—to religion and to happiness.—*Phil. Post.*

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well tuned instrument; whatever key is struck it responds melodious notes.

Follow the Christian farther, and you see the dark valley of the shadow of death. He turns instinctively recoil. But religion can not sting of death, and despoils the grave of its mystery. True, the proud precepts of philosophy might have enabled him to meet it with feigned composure, but it is divine religion, alone, which can really be the strength of his heart, when heart and flesh fail. When the silver cord is loosed, and the golden bowl is broken, and the frightened soul, finding that the frail edifice is crumbling, looks out for refuge, if a dark uncertainty hangs over its future destiny, it cannot but recoil in agony and horror. Religion alone, by that faith which is the substance of things hoped for, can present before it a vivid reality, so that when it launches into the Jordan of death, it finds firm footing, solid rock.

Blessed religion! light of the world, sole hope of a ruined race, renovating principle, which restores life and beauty where all was corruption and deformity! extend thy benign reign—let thy hopes be embraced, and thy benefits diffused, until

"One song employs all nations; and all cry,
Worthy the Lamb, for he was slain for us,
The dwellers in the vales and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Tiff nation after nation caught the strain,
Earth rolls the rapturous rounds round."

[The following particulars of the loss of a Child, a few years since, in the neighborhood of Sackets Harbor, N. Y. we extract from a letter of an eye-witness of the scenes he describes.]—*Salem Observer.*

"The parents of the child had settled in the woods, about half a mile from any other dwelling. On Sunday evening, about sunset, the father set out to visit his nearest neighbors, and, unobserved by him, his son, a child of four years old, followed him. The father tarried an hour or two, and returned, not having seen the little wanderer. The mother anxiously inquired for her child, supposing her husband had taken him with him. Their anxiety was great, and immediate though fruitless search was made for the little fugitive. Several of the nearest neighbors were alarmed, and the night was spent to no purpose in searching for the child. On Monday a more extensive search was made, by increased numbers, but in vain, and the distressed parents were almost frantic with grief and fear—frightful apprehension for the child's safety. Another afflictive and sleepless night passed away, the second morning beamed upon the disconsolate family, and the child not found; and by this time, [Tuesday] reports were in circulation of a panther having been recently seen in the woods. This circumstance gave a propensity to the grief and feelings of every sympathetic heart, and the timid and incredulous were ready to abandon any further efforts to recover the child, and give the distressed parents up to despair. It was however concluded to alarm a still more extensive circle, and engage fresh volunteers, in a work that must interest and arouse even the unfeeling on common occasions. A messenger was despatched to Sackets Harbor, a distance of six miles. Two of my friends and myself mounted our horses, and repaired to the scene of painful anxiety. We arrived about 11 in the forenoon of Tuesday; the number present that had collected from all quarters was now about 500 men. A small number was immediately chosen as a committee to direct the best method of search; and we were formed in a line extending to the right and left of the house, a mile each way. We were placed as far apart as for every foot of ground we passed in march to come under our observation, and when we had marched such a given distance from the house, the left or right wing were to turn in such a way as would, by pursuing a zig-zag plan, have effectually searched every spot within several miles of the house before evening. The order of the day was, that no person should fire a gun, or sound a horn or halloo, or make any needless noise whatever, until the child was found. If the child was found alive every person who had a gun was to fire, and every one who had a gun only was to be fired. In this way, in silence, we had searched about two miles, when a distant gun sounded; it was an anxious moment—is the child alive, was a thought that ran through every mind—a moment more, and the hope was confirmed, for the air and the forests rang wild with guns and horns of every description. Our line was immediately broken, and each ran anxious to see the little lost sheep. I was present when the dear little fellow was presented to his now overjoyed parents. It was a scene that overcame all present. We received the joyful and thankful looks of the parents, dropped the tear of joyous sympathy, and departed to our homes."

THE HOLY SCRIPTURES.

On a recent occasion, a young man, accustomed to attend divine worship, and, from a child well acquainted with the Holy Scriptures, was solicited to join in an excursion on the Thames on the sabbath day. Conscience remonstrated; but the love of pleasure, and the temptation of entertaining society, silenced the monitor. The day was agreed upon, the weather was unusually fine, and the party twelve in number, assembled on the bank to proceed to Richmond. Among the party was this young man. Just as he was stepping into the boat, the happy remembrance of the word of God spoke powerfully. "Remember the sabbath day, to keep it holy." Conscience instantly replied, "how can I do this great wickedness, and sin against God?" He could proceed no farther; he retired from the brink of the Thames, amidst the jeers and ridicule of the scornful. But what were his feelings, when the sad tidings came, that, as the party returned from the unallowable amusement, in the neighborhood of Putney, the boat ran foul of a barge laden with coal; the party, half intoxicated, saw, but could not clear the impending danger. The screams of the females were heard on the shore, but, alas! to no effect. Seven of the party sunk to rise no more.

This youth some time after died of a consumption; the evidence of repentance and hope of eternal life, gave lustre to his expiring moments. He frequently adverted to his extraordinary preservation, and constantly remarked, that the word of God had delivered his soul from death, and life from destruction.—*Twelfth Report of the North-west London Auxiliary Bible Society.*

PROGRESS OF KNOWLEDGE IN SOUTH AMERICA.

It is remarkable with what rapidity the light of knowledge is progressing in Southern and Central America; where, at the beginning of the present century, there was almost nothing upon which the eye of the Christian or philanthropist could rest with satisfaction. To the numerous proofs of this fact which have been mentioned in the public prints, might be added the frequent and heavy demands for type, and other printing apparatus, which have, of late, proceeded from that quarter. The gentlemen, from whom we have our supplies of this kind, informs us, that they have just received orders from Cartagena and Guayaquil, in Colombia, for considerable quantities of type—from the latter place, to the amount of a ton, together with presses and other articles of printing apparatus in proportion. We learn, also, that a firm in New York have received, from Mexico, a single order for type, to the value of \$10,000. A gentleman from Buenos Ayres, informs us, that two printing-offices have been recently opened in that city; and that both of them, as well as one which had been previously opened, are now in the most active operation. It is expected that one, and probably two other presses, will shortly be added to the number.

We are certain there have been shipments of similar articles from England to the new Republics, within the past two years; and have no doubt that the

above mentioned constitutes but a small part of what has, in the same period, been ordered from this country.—*Rec. and Tel.*

CONVERSION FROM UNITARIANISM.

In an old number of the Christian Observer, we find an interesting account of a controversy, occasioned by the "relapse (as the Socinians term it) of a brother, a Mr. Webley, to Orthodoxy." A Mr. Aspland, secretary to the Unitarian fund, very ably and artfully undertakes to reclaim him, to which Mr. W. makes the following plain common sense:

"The first particular," says Mr. W. "which caused some doubtful apprehensions respecting the truth of my former persuasion, was the attributes which I find the inspired writers ascribing to the Lord Jesus. Of course, nothing short of Deity could exist from all eternity; I have, therefore, concluded that the following passages must denote the proper divinity of Christ. Michael, speaking of his nativity, says that His going forth have been from of old, from everlasting." v. 2. St. John observes, that "in the beginning was the Word, and the Word was God." God Himself says, respecting His Son, "Thy throne, O God, is for ever and ever." St. Paul also tells us, that "Jesus Christ is the same yesterday, to-day, and for ever," and that "all things, both in heaven and earth, were created by him." I have, therefore, been thinking with myself thus:—if nothing was created without Christ, (as John says that it was not,) how could he himself be a created being?

"Solomon tells us, or at least, observes in his prayer, that 'God only knows the hearts of all the children of men.' (1 Kings, viii. 39;) and yet Christ says, that all the churches shall know that I am he that searcheth the reins and the hearts. Rev. ii. 23. Christ also goes on to understand that He is capable of being in various places at the same time, and that He can pardon the sins of men. Peter observes, that He knows all things.—These, I have been thinking, are pre-rogatives that can belong to no person, but a Divine one. Another particular, by which I was led to embrace my present views, is the names and titles which I perceive the sacred penmen of the scriptures ascribe to Christ; titles, which I can't believe God would ever have suffered any creature to be called by whatever—such as, 'the mighty God,' 'the everlasting Father,' 'God over all,' 'the true God,' 'the only wise God,' our Saviour."

"The parents of the child had settled in the woods, about half a mile from any other dwelling. On Sunday evening, about sunset, the father set out to visit his nearest neighbors, and, unobserved by him, his son, a child of four years old, followed him. The father tarried an hour or two, and returned, not having seen the little wanderer. The mother anxiously inquired for her child, supposing her husband had taken him with him. Their anxiety was great, and immediate though fruitless search was made for the little fugitive. Several of the nearest neighbors were alarmed, and the night was spent to no purpose in searching for the child. On Monday a more extensive search was made, by increased numbers, but in vain, and the distressed parents were almost frantic with grief and fear—frightful apprehension for the child's safety. Another afflictive and sleepless night passed away, the second morning beamed upon the disconsolate family, and the child not found; and by this time, [Tuesday] reports were in circulation of a panther having been recently seen in the woods. This circumstance gave a propensity to the grief and feelings of every sympathetic heart, and the timid and incredulous were ready to abandon any further efforts to recover the child, and give the distressed parents up to despair. It was however concluded to alarm a still more extensive circle, and engage fresh volunteers, in a work that must interest and arouse even the unfeeling on common occasions. A messenger was despatched to Sackets Harbor, a distance of six miles. Two of my friends and myself mounted our horses, and repaired to the scene of painful anxiety. We arrived about 11 in the forenoon of Tuesday; the number present that had collected from all quarters was now about 500 men. A small number was immediately chosen as a committee to direct the best method of search; and we were formed in a line extending to the right and left of the house, a mile each way. We were placed as far apart as for every foot of ground we passed in march to come under our observation, and when we had marched such a given distance from the house, the left or right wing were to turn in such a way as would, by pursuing a zig-zag plan, have effectually searched every spot within several miles of the house before evening. The order of the day was, that no person should fire a gun, or sound a horn or halloo, or make any needless noise whatever, until the child was found. If the child was found alive every person who had a gun was to fire, and every one who had a gun only was to be fired. In this way, in silence, we had searched about two miles, when a distant gun sounded; it was an anxious moment—is the child alive, was a thought that ran through every mind—a moment more, and the hope was confirmed, for the air and the forests rang wild with guns and horns of every description. Our line was immediately broken, and each ran anxious to see the little lost sheep. I was present when the dear little fellow was presented to his now overjoyed parents. It was a scene that overcame all present. We received the joyful and thankful looks of the parents, dropped the tear of joyous sympathy, and departed to our homes."

A true extract from the minutes of the Corresponding Committee. NATHAN S. S. BEEMAN, Sec. of Com.

erty he was taking. "I think," said he, "I have heard you at Spa Fields Chapel." "You probably might, sir; for I have sometimes ministered there." "Do you remember," said he, "a note up from an afflicted widow, desiring the prayers of the congregation for the conversion of an ungodly son?" "I do very well remember such a circumstance." "Sir," said he, "I am the very person; and, wonderful to tell, the prayer was effectual." "I was going on a frolic with some other abandoned young men one Sunday through the Spa Fields, and passing by the chapel, I was struck with its appearance, and hearing it was a Methodist chapel, we agreed to mingle with the crowd, and stop for a few minutes to laugh and mock at the preacher and people. We were but just entered the chapel, when you, sir, read the note, requesting the prayers of the congregation, for an afflicted widow's profligate son. I heard it with a sensation I cannot express. I was struck to the heart: and though I had no idea that I was the very individual meant, I felt the bitterness expressed of a widow's heart who had a child so wicked as I knew myself to be."

"My mind was instantly solemnized. I could not laugh, my attention was riveted on the preacher. I heard his prayer and sermon with an impression very different from what had carried me into the chapel. From that moment the gospel truths penetrated my heart; I joined the congregation; cried to God in Christ for mercy, and found peace in believing; became my mother's comfort, as I had long been her heavy cross, and through grace, have ever since continued in the good ways of the Lord. An opening having lately been made for an advantageous settlement in my own country, I came hither with my excellent mother, and for some time past, have endeavored to dry up the widow's tears, which I had so often caused to flow, and to be the comfort and support of her age, as I had been the torment and affliction of her former days.

FROM THE TROY REVIEW.

ANOTHER PREMIUM OFFERED.

The Corresponding Committee appointed by the Synod of Albany, on the sanctification of the Lord's day, "offer one hundred dollars for the best original Essay, 'On the Institution of the Sabbath.'" The Rev. Samuel Blatchford, of Lansingburgh, the Rev. Elihu Nott, President of Union College, and the Hon. Jonas Platt, of Utica, are appointed a Committee to receive and read Essays which may be presented, and to decide upon their respective merits. The Essay which, in their estimation, is the best, shall entitle its author to the premium; and the other Essays shall be the property of the Committee, and may be published at their discretion. The Essays must be directed to the Rev. S. Blatchford, the Chairman of the Committee, and be in his hands by the first Monday in July next. It is expected that each Essay will bear some signature or private mark, which will be likewise written upon a separate envelope containing the name of the author. No envelope will be opened except the one which belongs to the essay that receives the premium.

A respecting God's dying, I entertain no such idea; but it now appears to me, with considerable evidence, that Christ possessed two natures, human and divine,—the former of which suffered and died. If He had not two natures, how could He be both 'the root and offspring of David?' How could He be both 'the Lord and son of David?' In one and the same sentence, He is said to come of the Jews, "as concerning the flesh," and yet is "over all, God, blessed for ever." Christ also informed Nicodemus, that He was in heaven at the same time that he was talking to him upon earth. At present, I see no possibility of reconciling these passages, without admitting the idea of two natures in Christ."

A true extract from the minutes of the Corresponding Committee. NATHAN S. S. BEEMAN, Sec. of Com.

Troy, Jan. 1826.

NEW BRUNSWICK SUFFERERS.

The Committee appointed at a meeting of citizens convened at Merchants Hall, to devise means for obtaining relief for the sufferers by fire in New Brunswick, report, that in performance of that duty, they have received \$10,366 55 from the following sources, and that they have invested a part in provisions, which were forwarded to the Governor of New Brunswick, and for the balance he has drawn on them.

Of the above amount, the following sums were collected in the several Churches named, or received from the other Societies specified, viz.—

The Hawes place Society in S. Boston	36 25
At St. Paul's Church in Boston	205 76
Second Universalist do. do.	80
Society worshipping in Bedford street,	27 72
Rev. Dr. Baldwin's	176 70
Rev. Mr. Pierson's	212 30
Methodist Churches	136 50
Rev. Mr. Barrett's	202 60
Rev. Mr. Streeton's	90 67
Rev. Mr. Frothingham's	206 30
Rev. Mr. Sharp's	195 15
Rev. Dr. Channing's and Rev. Mr. Gannett's	529 74
Rev. Mr. Green's	182
Trinity Church	310 10
Rev. Mr. Palfrey's	352 55
Mission Home, Rev. Mr. Jenks's	16 38
Seamen's Church, " "	12 20
Rev. Mr. Ware's	176 85
Rev. Mr. Lowell's	262
Rev. Mr. St. John's	54 50
Rev. Mr. Young's	320 24
Roman Catholic Church	120
Rev. Mr. Parkman's	138 08
Rev. Mr. Wayland's	121
Rev. Mr. Dwight's	237 64
Central Universalist Church	88 67
New Jerusalem Society	47
African Baptist, "	20
Rev. Dr. Freeman's and Rev. Mr. Greenwood's	187
Rev. Mr. Wisner's	301 62
Rev. Mr. Eaton's	60
St. Matthew's Church in South Boston	7 12
Rev. Dr. Harris's do. in Dorchester	124 09
Baptist Society in Roxbury	46 31
Rev. Dr. Porter's Society in Roxbury	149 45
Rev. Mr. Gray's	141 44
Rev. Mr. Flagg's, "	30 11
Rev. Mr. Ballou's	35
Rev. Dr. Codman's	205 88
Rev. Dr. Foster's	104 95
Rev. Mr. Gannett's	87 52
Rev. Dr. Holmes's	92 21
Rev. Mr. Jacob's	103
Rev. Mr. Gile's	141 15
Church in Chelmsford	45
Methodist Society at Lechmere Point	15 24
Elder at Dedham	7 58

Received from the above, in addition to the sums acknowledged, depreciated bills and uncurrent silver, which produced \$6 15; also several sums which were specially designated for the sufferers by fire in Maine, and paid over to F. J. Oliver, Esq.

Boylston Insurance Office, Boston
185
Donation by Master Hubbard
63
Individual Subscriptions in Boston
3620 42

\$10,366 55

In addition to the foregoing contributions, a very large quantity of clothing was supplied by the inhabitants of the city and country, and forwarded by the committee, in forty casks and packages.

All of which is respectfully submitted.

JOHN TAPPAN, Chairman of Sub Committee.

NATHAN RICE, Secretary.

Boston, Feb. 18, 1826.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts,

A PROCLAMATION

For a Day of Public Fasting, Humiliation and Prayer.

It becomes frail, erring, and dependent beings, with penitence and prayer, individually, to humble themselves before the throne of infinite grace and mercy, in contrite acknowledgment of their imperfections and sins, and in earnest supplication for forgiveness

and for future favor and blessing. And the precepts of wise predecessors, and the example of pious ancestors, recommend this solemn service, by communities of men, occasionally, in a public manner.

Impressed with these sentiments, and by and with consent of the Executive Council, I do, therefore, appoint *Thursday, the sixth day of April next*, to be observed as a day of Fasting, Humiliation and Prayer, by the people of this Commonwealth. And I do invite the several religious societies, of every denomination, to assemble on that day, in their respective places of public worship, for the performance of the services suited to such an occasion—united to offer unto Almighty God the confession of their many transgressions, and of their oft repeated neglects of duty—to lament the profanation of His holy name, the disregard of His authority, and the practical disobedience of His sacred laws—to recognize, in the afflictive dispensations with which they are visited, the chastenings of Divine reproof and correction—to acknowledge before the Source of all mercy, the unworthy uses they have made of the infinite bounties of a benevolent Providence, and the poor improvement of the opportunities with which they are favored, for acquiring knowledge and wisdom, which are the great and abundant sources of happiness.

And let the prayers of the whole people be addressed to Heaven, for the influence of a spirit of repentance and reformation, in the manners and morals of individuals and of the community—that a chasten and pure conversation, temperance and sobriety, industry, love of order, benevolence, Christian charity, piety, the virtues and graces which form the moral and adorn the religious character, may become the distinguishing habits, enjoyment and glory, of the present times.

And, especially, may they command to the protection and blessing of God, through the year, the important interests of our Commonwealth, and of our country—sacrificing for the health of the people—for their grateful confidence in the gracious promise of sedent and harvest—for their success in useful business, and in all lawful employment—for wisdom to direct the civil and political affairs of their Government—for a sense of dependence upon and obligation to Heaven, for the present possession of the privileges and blessings which they enjoy—and for an active and effectual sympathy for the abject, the oppressed, and the miserable of their fellow men, wherever kindness, charity and relief, may reach them, and throughout the world.

And I do recommend to the people of the Commonwealth, to abstain, on this occasion, from whatever is inconsistent with its religious observance.

Given at the Council Chamber, in Boston, the twentieth day of February, in the year of our Lord one thousand eight hundred and twenty-six, and the fiftieth year of the Independence of the United States of America.

LEVI LINCOL

SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

now utterly abandoned; and shot out from all human society, except that of such as have the spirit of devils, who carries the mark of the beast on her forehead, and is hastening to that everlasting fire prepared for the devil and his angels, let her, in this her day, remember of her sins, and there is joy in the presence of the angels of God, even over her."

Mr. Edwards then proceeds to describe the cause of this joy in heaven on the repentance of an abandoned woman in such extracts as follow:

"She was born, only of the flesh. Her very mind was carnal, and enmity against God. She was an alien from the commonwealth of Israel, a stranger to the covenant of promise, without hope, and without God in the world. Though Jesus had entered the holy place with his blood, and obtained eternal redemption; though he had tasted death for every man, made propitiation for the sins of the whole world, and who ever would, might come unto him and have life, she would not come. She hated light, and loved darkness; because her deeds were evil. And she was preparing to plunge into blackness of darkness for ever. Angels know, that notwithstanding all that Christ had done to open the gate of heaven, or ever would do, she must be borne again, or she could never enter there. Into that place entereth nothing that defileth. She was defiled; and, without a renovation by the Spirit of God, must depart accursed into that fire, from which the smoke of her torment would ascend for ever and ever. Angels know this. And they know that she must experience a change in this life; for the grave there is no work, and after death, no redemption. She is holy, must be holy still; and she that is filthy still. They were therefore as anxious to see her born of God, as to have her an inhabitant of heaven; and to see her born of God soon; for such, they know, do not live out half their day. And when the voice of infinite kindness said, Go ye out into the streets and lanes of the city, and bring hither the poor and the halt, and the maimed, and the blind; compel them to come in, that my house may be filled; for all things are ready; when the Spirit and the bride said, Come, as I hear that said, come; not an angel dissented; but, Come, echoed through the courts of heaven. And when, through marvelous grace, this sinner did come, weary, and heavy laden, loathing her transgressions, and casting herself guilty, and ruined, at the feet of her Lord; with that godly sorrow, which worketh repentance unto salvation, they knew that she was born of God, and had passed from death unto life. A burst of glory broke through heaven as they sung; She was dead, and is alive again, she was lost, and is found. Nor are they mistaken. She is now meek, and lowly; she is humble and contrite in heart. She walks softly before God, and trembles at his word. And the Most High, though the heavens, and the heavens of heavens cannot contain him, comes down, and dwells with the lowly, and takes up his abode with the contrite in heart. She forsakes every evil, and false way, cleaves with full purpose of heart unto the Lord, and delights in keeping his commandments. She has experienced a resurrection with Christ, and she manifests it by seeking those things that are above where Christ is; and living, not unto herself, but unto him that died for her, and rose again. She begins already to shine in the glory of his image, and angels are not ashamed to own her. Though she was a child of the devil, she has become through boundless grace, a daughter of the Lord Almighty."

Another cause is her deliverance from the second death.

"What the second death is, none but God fully knows. About it we know nothing, except what we see, and of the effects of sin; and what God has told us. Finite minds, in the course of finite duration, can know about it, comparatively but little. Yet we know enough, if we believe God, to make us feel, and that deeply, that it is something overwhelmingly dreadful. It is, he tells us, everlasting destruction from the presence of the Lord; going away into devouring fire, into everlasting burning, where is weeping, and wailing, and gnashing of teeth; where the worm dieth not, and the fire is not quenched. And who can dwell with devouring fire; who can inherit everlasting burning? The bare prospect of it, has made the hardened sinner, in this life, curse his existence; and cry out in agony, 'O the insufferable pangs of hell, and damnation! Could I, by lying a thousand years in that flame escape? But ah, millions of millions of years will bring me no nearer the end of my torment, than one poor hour. O eternity! eternity! who can fathom the abyss of eternity, or paraphrase the words for ever and ever?' To this amazing suffering that poor sinner, before she repented, was every moment exposed. Her ways were ways of death, her steps took hold of hell. She walked wherever she went, over the bottomless pit; and nothing but the brittle thread of life, which angels knew, might be sundered in a moment, kept her from endless perdition. She hung as on a single thread, while the flames were flashing all around her. But glory to God in the highest, she is snatched as a brand from the burning; and saved, through grace, by repentance and faith, from the second death. All the misery which she would have endured, amounting in the course of endless being, to more than all that has ever yet been endured by all creatures from the creation, is struck out of existence; or rather is prevented from ever coming in. No wonder there is joy in the presence of the angels. God himself rejoices. All holy beings rejoice, and will rejoice for ever; for she is saved from the second death."

Passing by the next prominent cause of joy in heaven over her repentance, viz. that Jehovah will be her eternal portion, we cannot deny ourselves the pleasure of making an extract from the fourth cause of joy in heaven, which is, that her influence on the kingdom of Jehovah will be for ever changed.

The Christian feels a deep interest in this anniversary. Indeed, how can he help it, when he sees his fellow Christians of every name, worshipping in their own peculiar modes, on every side of him, unmolested.

His Excellency Governor Wolcott, has appointed

Friday the 24th instant, to be observed as a day of Fasting, Humiliation and Prayer, in the State of Connecticut.

A new meeting house is to be erected on Greenwich street for the Rev. Mr. Jenks's society—the cellar of which was commenced on Wednesday last.

creature. Mark, my hearers, two expressions, in this command; *all* the world, and *every* creature. Yonder body of infamy and abandonment, though on the confines of hell, is a part of this world. Of course it is included in this command. Its inhabitants, though soon, if not rescued, to be tenants of the world of desolation, are yet among the creatures of God, to *every one* of whom he commands us to preach the gospel. But says one, They are near, let them come and hear the gospel. But God commands us, to preach the gospel, not simply to those who will come and hear it. But, Go ye, and carry it to them; whether they are excluded by distance, or by sin. And preach the gospel to every creature. This unquestionably includes this class of sinners. And, to the shame of Christians, when she has, in obedience to God, been sending the gospel to the ends of the earth, and causing joy in the presence of the angels, over abandoned sinners who have there repented; she has hundreds of thousands of sinners equally abandoned, congregated in her populous cities, doing vastly more mischief, and ripening for unspeakably more dreadful condemnation, to many of whom, in direct disobedience to God, she has never, even to this day, preached the gospel."

Another extract which we take the liberty to make must strike heavily on every feeling heart.

"A female among those who are abandoned, one who is young, and has, in childhood, had religious instruction, by the preaching of the gospel, by the conversation of a friend, or by some alarming providence, is convinced of her sins, that her way leads to hell, and that if she continues in it, she will shortly be there, and she earnestly desires to reform. But attempts at reformation where she now is, and with her present company are fruitless. She wishes therefore to escape, and go where she can find friends, and a home, but where shall she go? To her parents? She has none. A mother she once had, a lonely widow, but the conduct of her daughter broke her heart; and brought her to an untimely grave, sorrowing. Now she has no parents. Shall she go to her relations?—they will not receive her. Shall she find respectable employment? no respectable person will employ her. What then shall she do? I will tell you what she has done. She has wandered, and wandered, but finding no place of refuge, has in despair, cast herself into the sea, and gone through a watery grave to perdition. Another in a similar case, has taken the fatal poison, and sunk palsied in death. But more, vastly more, after looking in vain for relief, have drowned their anguish by intoxication, and rushed headlong in iniquity, to the world of woe."

We close our extracts with the ending paragraph of the sermon.

"Placed by Jehovah on the spot where first blazed the flame which now electricizes Christendom; a flame which has burst the fetters of a continent, and will, one day, of a world; you may set an example of the might of that gospel which is the power of God to salvation, that shall not only tell on the Mississippi, and the Amazon; but echo on the Danube, and the Ganges; vibrate through every island of every sea, and be hailed by the ransomed of the Lord, of every nation, people, and tongue, as they return home to Zion with songs of everlasting joy, and give the glory, with one heart, and one voice, all to God, for ever.—AMEN."

Another cause is her deliverance from the second death.

"Our copious extracts we have no words of praise

to add. The thoughts that breathe and words that

burn," are spread out before us, and if they do not

bear the lovely impress of the most lovely character

istic of Christianity it would be wrong in us to praise.

The preacher stood in an interesting attitude in re

gard to his subject and to the society whose cause he was pleading. A large assembly, from every denom

ination of Christians, equally interested, with a great

proportion of elegant, accomplished, and virtuous fe

males, hung on the speaker's lips, while he pleaded for those whom mankind have always rejected. In the

curious and the praiseworthy, affords "a parallel" for

this one also. The Columbian Sentinel was estab

lished on the 24th of March, 1784, by Mr. Benjamin

Russell, by whom it has been conducted ever since

and what is still more remarkable, during this long pe

riod of forty-two years, he has never vacated his

editorial chair, for any length of time, either from sick

ness or any other cause; and for ought we can discov

er, he bids fair to continue a "faithful soldier and serv

ant" of the public, for many years to come.

The largest newspaper printed in New England is

the Boston Evening Gazette, two editions of which are

published, one on Saturday afternoon, the other at

night, after the arrival of the southern mail. This pa

per has recently been enlarged, so as to contain twenty-eight columns of closely printed matter. Its cir

culati

on, which was before respectable, has been con

siderably extended of late, and gives evidence that

the industry and enterprise displayed by its proprietor

will not go unrewarded.

A very neat octavo publication, is issued once a

week from the office of Mr. Abel Bowen, entitled "Boston News Letter." It usually contains many ar

icles connected with earlier times, and paragraphs of

a substantial character; thereby rendering it a val

uable vehicle of information not only to the antiquary

but to those who are desirous of preserving authentic

records of passing occurrences.—We take the follow

ing paragraph as a specimen.

Mr. Jefferson, one of the Ex-Presidents of the Uni

ted States, has petitioned the legislature of Virginia,

for leave to dispose of his property at Monticello, by

lottery, to relieve his embarrassments. A writer in

some paper at the south, proposes a subscription for

his relief. It is certainly a curious fact that Mr. Monroe,

Mr. Adams, sen. Mr. Madison and Mr. Jefferson are

poor men, notwithstanding the elevation to which they

have been raised. What a glorious comment is this

upon our country! the highest officer in the Union,

comes down from the loftiest seat in the gift of an in

dependent nation, to common life—and poor. They

can never suffer while there is one remaining

of patriotism in the bosom of an American. Let it

stand recorded for the wonder and admiration of fu

ture ages, that the guardians of their rights were honest

men, and were therefore poor; their names will live

when the wealth of a continent is lost in the

downfall of contending empires.

We hope that the same liberality which has been

extended to the generous Lafayette, will also be mani

festated towards these patriarchs of the revolution.—

City Record.

The examination of girls for admission into the

High school, commenced on Wednesday morning last,

at the school room in Dorset street. A larger number

appeared than could possibly be admitted under any ar

angement whatever. About 60 were examined the

first day, and the same number every day since. The

examination must necessarily be very rigid and close,

as only one hundred and twenty scholars can be ac

commodated. On Thursday morning next, the suc

cessful candidates, for this year, will be admitted.

Evening Gaz.

Mrs. A. M. Wells, of Boston, is one of the four suc

cessful candidates who obtained prizes offered by the

editor of the New York Mirror. The prize awarded

to this lady was \$20, for the second best poem.

The examination of girls for admission into the

High school, commenced on Wednesday morning last,

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as only one hundred and twenty scholars can be ac

commodated. On Thursday morning next, the suc

cessful candidates, for this year, will be admitted.

Evening Gaz.

Among the novelties, and we may add, the app

ropriate novelties of the times, was the address delivered

in the assembly chamber, on Saturday afternoon, by John Newcomb, a native of the New Stockbridge tribe of Indians. He is a very intelligent young man, about 20 years of age, and has been educated at the school in Cornwall. The address, which was of the nature of an eulogium upon the effects and advantages of civilization and of free government, and of the broad shield of the rights of man. Wherever suffering hu

manity rises against its oppressor, the shade of WASH

INGTON, blinding loveliness, and majesty, and sim

plicity in its perfect form, shall draw near to rouse the

desponding, to nerve the warrior, inspire the legislator, and to display before the eyes of the patriot, the dignity of virtue.

The Christian feels a deep interest in this anni

versary. Indeed, how can he help it, when he sees his

fellows to hear the gospel. This is the mea

sure of the world, and the preacher to whom he has com

manded us to use. Go

ye into all the world, and preach the gospel to every

creature. Mark, my hearers, two expressions, in this command; *all* the world, and *every* creature. Yonder

body of infamy and abandonment, though on the con

fines of hell, is a part of this world. Of course it is

included in this command. Its inhabitants, though

soon, if not rescued, to be tenants of the world of des

pair, are yet among the creatures of God, to *every one</*

THE HERALD'S HARP.



THE OLD MAN'S COMFORT.

HYATT SOUTHERN, ESQ.
You are old, Father William, the young man cried,

The few locks which are left you are gray;
And abus'd not my health and my vigor at first,

That I never might need them at last.

You are old, Father William, the young man cried,
And pleasures with you pass away;

And yet you lament not the days that are gone—

Now tell me the reason, I pray.

In the days of my youth, Father William replied,
I remember'd that youth would fly,

And abus'd not my health and my vigor at first,

That I never might need them at last.

You are old, Father William, the young man cried,
And life must be hast'ning away;

And yet you lament not the days that are gone—

Now tell me the reason, I pray.

In the days of my youth, Father William replied,
I remember'd that youth would fly,

And abus'd not my health and my vigor at first,

That I never might need them at last.

You are old, Father William, the young man cried,
And pleasures with you pass away;

And yet you lament not the days that are gone—

Now tell me the reason, I pray.

I am cheerful, young man, Father William replied;
Let me tell you the reason engage—

In the days of my youth I remember'd my God,

And he hath not forgotten my age.

HYMN.

JESUS TEACHING THE PEOPLE.
How sweetly flow'd the gospel's sound
From lips of gentleness and grace,
When listening thousands gather'd round,
And joy and reverence fill'd the place!

From heaven he came—of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unveiling an immortal day.

Come, wanderer to my Father's home,
Come, all ye weary ones, and rest!

Ye! secret Teacher—we will come—

Obe thy—love thee, and be best!

Decay, then, tenements of dust!

Pillars of earthly pride, decay!

A nobler mansion waits the just,

And Jesus has prepared the way.

BROWNS.

THE SOUL.

Lo! how this gallant "ship of Heaven"
First launches on the tide;

By gentle breezes onward driven,
She moves with fearless pride;

Down the smooth stream she carelessly sails,
And, freighted deep with joy,

She hears ahead no stormy gales—

No tempest to annoy.

Now huge and dark the waves appear,
And manhood's cap is pa'd;

The billows their proud heads uprear,

And hoarsely howls the blast,

Now louder still the surges roar;

They double now their rage;

The foaming waves around her pour—

She's on the sea of age!

Thou shalt not see "Heaven's ship" again—

Thy gaze she proudly spurns;

Look!—is she on life's stormy main?

She's gone!—she ne'er returns!

To light her way, one star alone

Still burns with steady flame;

The bri'! test star round Heaven's bright throne;

Relious is its name.

BROWNS.

QUESTIONS AND ANSWERS.

BY JAMES MONTGOMERY, ESQ.

Q. Flowers, wherefore do ye bloom?

A. We strew thy pathway to the tomb.

Q. Stars, wherefore do ye rise?

A. To light thy spirit to the skies.

Q. Fair moon, why dost thou wane?

A. That I may again.

Q. O sun, what makes thy beams so bright?

A. The Word that said—"Let there be light."

Q. Time, whither dost thou flee?

A. I travel to eternity.

Q. Eternity, what art thou, say?

A. I was, am, will be e'more, to-day.

Q. Nature, whence sprang thy glorious frame?

A. My Maker called me, and I came.

Q. Wind, whence, and whither do ye blow?

A. Thou must be "born again," to know.

Q. Ocean, what rules thy swell and fall?

A. The might of Him that ruleth all.

Q. Planets, who guides you in your course?

A. Unseen, unfelt, unfailing force.

Q. Life, what is thy breath?

A. A vapor, vanishing in death.

Q. Death, where ends thy strife?

A. In everlasting life.

Q. O grave, where is thy victory?

A. Ask Him who rose again for me.

OBITUARY.

MEMOIR OF MISS C. WILLCOX.

MISS CHARLOTTE WILLCOX was born Oct. 31, 1794, and made a public profession of religion in 1815. Her views of the gospel plan of salvation, were clear, her comforts abundant, and much more constant than common with Christians.

In the course of about one year from the time of her first religious experience, she, with many others in this church, was convinced there were higher attainments in the divine life, and was excited to seek the perfect love of God. Nor did she seek that grace in vain. She soon obtained and professed sanctification, and adorned her profession by a well regulated life and godly conversation. She might well be called, the amiable and discreet Christian.

The last five years of her life, she spent in her brother-in-law's family, where she finished her course. A part of this time she lived in the country, where she had not all her former privileges and means of grace. But the whole of this time she walked with God. About two years before her death, her health began to decline; and though she suffered much, especially towards the latter part of her life, yet she was enabled to glorify God in the day of visitation. Her patience, resignation, and confidence in the Saviour, never forsook her.

It was but a just tribute of respect to her amiable virtues, to say, that in every relation she sustained in society, she gave entire satisfaction; and long will she live in the affectionate remembrance of those, with whom she met in Class, and in Band.

Although through extreme weakness she was unable to stay her mind so intensely on him who was the object of all her desire, as she had formerly done, He did not forsake her, nor did her faith "forsake its hold" on him. When it became apparent that she was dying, she lifted up her eyes to heaven, and in broken, but intelligible language, triumphed in prospect of the "opening gate that leads to the beatific presence of God."

She departed this life on the 17th inst. aged 32 years and four months. T. MERRITT.

Boston, Feb. 23, 1826.

MINISTERS' DEPARTMENT.

FROM THE CHRISTIAN SPECTATOR.

PLAINNESS IN PREACHING.

It is a mistaken and mischievous opinion, that a sermon must be composed in one style for the city, and another for the country; that our large and populous towns require a learned and polished discourse, while "a plain country congregation" demand one of humbler merit. Christ addressed the same doctrines and the same language to the scribes and pharisees, and to the publicans and the lowest grade of sinners—so that the learned and the unlearned, the rich and the poor. He made no distinction among his hearers but what arose from the different degrees of guilt which attached to them; and instead of ministering to the fancy and gratifying the feelings of the higher orders in society, it was on them that he poured his most awful denunciations and his severest rebukes. And it always will be the rich and great, those that are most distinguished by their talents, their acquisitions, their rank, and stations, who will be assailed by the most powerful and dangerous temptations, and whose hearts will take hold of the world with the firmest grasp. It is such men above all others that require plain preaching. They should be made to see the extent and purity of the divine law, and their own aggravated guilt and imminent danger; and the preacher who, instead of plain exhibitions of truth, attempts to pander to their taste, and to regale them with mental dainties, does it at the hazard of their souls. But it is a fact which ought not to be overlooked, that all the religious congregations, in this country at least, are of a mixed character. None are composed exclusively of the learned, the rich, and the great; all embrace many persons from the humblest walks of life, and of the lowest grade of intellect; and in the distribution of the bread of life are persons to be neglected?

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons?" "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to those who with breaking hearts, will hold them in long remembrance?" Soldier! scholar! friend—prayer—but thinks of prayer.

Dear departed one—no parent with trembling anxiety bent over thy dying couch!—no sister with tenacity assiduity anticipated thy every want—no brother near to hear thy last request!—thy dying couch was spread in a stranger land—but there were those about thee, strongly attracted by thy worthiness and nobility, and fast in grief over thy untimely end! But who that saw thee die, and heard thy latest prayer—

That reveille shall beat, but it will not rouse him from his rest. He has laid aside his mortal dress for the cold dreary of the grave! O Wilcox! who can think of thee? of thy sun-bright hopes—the promise of thy many virtues—the pledges of thine exalted worth—and not dissolve in grief over thy untimely end! But who that saw thee die, and heard thy latest prayer—

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Comrades of Wilcox! ye who arose with him at the earliest light,—and with him stood in solemn pause while we breathed our morning prayer to heaven—ye who with him labored away the hours of light in the deep drift of thought—and with him kindled the lamp over the march of some mighty mind,—come ye around his bier, gather close about his coffin clay

—for though dead, he speaks to each of you—"What thou dost do quickly?" Who can withstand the energy of those words? O thou pale oracle of death! it were treason not to hear thee now! "What thou dost do quickly?" Yes! there is an emphasis in those words, redoubled by him, gone so young in life to the cold mantling of the shroud.

Who is there among your ranks, more vigorous in your limbs, more sanguine in your hope of many days than Wilcox? None! he was a strength that seemed to hold no parley with disease, no compromise with the infirmity of our nature. But he is there relaxed in death! We must go and consign him to the remorseless grave,—we shall awake over him our beloved—thunder—-but he will sleep on till the trump of the Lord comes for us.

The apostle declares, that if he pleased men, he should not be the servant of Christ. The doctrines of the cross are displeasing to the natural heart, and he could not faithfully preach them, and at the same time secure the applause of the world: and hardly is it possible now to be what is styled "a popular preacher," and also to be what the apostle calls "a servant of Christ." It will be to the minister of Christ the highest evidence of his fidelity and a source of strength consolation, to be able to say with the apostle, "neither at any time used we flattering words, nor of men sought we glory." All praise belongs to God; but there are medicines, and certain condiments, an invalid requires, which I am altogether unable to obtain; my clothes are few, and unfit for the inclemencies of the season. I will not say that my countrymen are ungrateful, in the main—but I absolutely need the assistance of humanity to smooth the passage to the grave. Will relief be granted? For numerous public journals I have pour ed out the effusions of my brain, as freely as the rains of heaven—soul receiving any pecuniary recompence for the same, or even wishing a reward while health and hope attended my earthly pilgrimage; the scene has changed, and I am an American beggar, smiling at impossibilities, tramping over oppositions, poor and penless, forsaken, distressed, insulted, degraded, yet contending with a world of foes, and maintaining his ground even in the very heart and centre of the dominions of the prince of darkness. In a word, the case of Saul of Tarsus, once the bold persecutor of Christianity, afterward its most zealous and successful champion, is without a parallel in the annals of all time.

"How hard yet do I know it! How I let my Lord go, So instantly starting aside; When the tempest came in, With his own subtle sin, And infected my spirit with pride."

"But I felt it soon, That my Saviour was gone, Swiftly vanishing out of my sight; My spirit, and heart, and soul, In a sudden were lost; And my day was turn'd into night."

"Only pride could destroy The spirit of my joy; And when my Redeemer deserts, But where'er he is, he is the cause; I leave the sad loss."

"For the veil is come over my heart."

Or perhaps you were self-indulgent. You were not afraid to give and undervalue, license to your bodily appetites. The sight, hearing, smell, taste, touch, were not kept wholly in subjection to God; or the imagination was not curbed in scripture lines. Possibly you forgot to watch and pray: two of the plainest and most important Christian duties. By neglecting to watch and pray every moment, you lost your confidence in God, opened a door for the enemy to come in, and fell into his power, in some measure. But if you gave way to self-will, anger, impatience, fretfulness, discontent, peevishness, covetousness, evil-scheming, jealousy, or any other unwholiness, you thereby fell from your innocence and felicity of mind. Worldly care, unnecessarily engaged in, or suddenly attended to; worldly business, not performed with an eye single to the glory of God, in a worldly spirit rather than a devout sense of mind; and worldly company, kept without any particular call of duty: all, or any of these, would rob you of that great blessing—PERFECT HOLINESS. But unbelief certainly had much to do with your fall; and perhaps was the principal cause of it. By doubt and carnal reasoning thousands fall: and none can stand but by faith.

"Standing still, instead of pressing on to greater attainments, prepares the way for actual backsliding: slothfulness, in the means of grace, causes many to pine; disdaining to some of the moral law, overthrows some; others labor so little to save those around them, they cannot prosper themselves; by shrinking and receding from crosses, trials and sufferings, many grow faint and weak as other men.

Brethren, you must pray, think, and examine closely, till you find out by what means you fell from your steadfastness.

"But if you would recover the blessing of perfect holiness, you must persevere in the repair of all your sins and short comings. The remonstrant consciousness, (says an eminent writer,) is widely different from that which is antecedent to it." This implies no guilt, no sense of condemnation, no consciousness of the wrath of God, or any fear that hath doubt. It is proper for a sinner to be grieved by the Holy Ghost, of the sin which still remains in our heart; but the sinner who is grieved by the consciousness of his own sin, which still remains, even in them that are regenerate, though it does not now reign, it has not now dominion over them. It is a consequence of our proneness to the world, to pride, to lust, to anger, sometimes to love, sometimes to envy, sometimes to pride, sometimes to covetousness, jealousy, or any other unwholiness, you thereby fall from your innocence and felicity of mind. Worldly care, unnecessarily engaged in, or suddenly attended to; worldly business, not performed with an eye single to the glory of God, in a worldly spirit rather than a devout sense of mind; and worldly company, kept without any particular call of duty: all, or any of these, would rob you of that great blessing—PERFECT HOLINESS. But unbelief certainly had much to do with your fall; and perhaps was the principal cause of it. By doubt and carnal reasoning thousands fall: and none can stand but by faith.

"It is a most remarkable fact, that when a man is converted, he is immediately changed, and becomes a new creature. The moment he is converted, he is a new man. He is born again, and has a new heart, a new spirit, a new life, a new nature, a new set of principles, a new set of affections, a new set of motives, a new set of actions, a new set of interests, a new set of friends, a new set of enemies, a new set of joys, a new set of sorrows, a new set of trials, a new set of temptations, a new set